بسم الله الرحمن الرحيم

Great Lessons Learned from the Battle Dubbed "Vengeance for Blessed Sham Wilayah"

By Allah's grace, it wasn't the first time that the Islamic state announces a wide-scale battle in which its soldiers from all the Wilayat participate, and the mujahidin target all the sects of shirk and apostasy that their hands reach. However, it is the first battle of its kind after the announcement of the American taghut of the conclusion of the battle against the Islamic State in Baghouz.

Despite the significance of the losses in the enemy ranks during the battle dubbed "Vengeance for Blessed Sham Wilayah", other aspects have been highlighted by this blessed battle, which are not less important than the suffering it causes to the mushrikin. It is suffering that has not stopped - all praise is due to Allah - and will not stop until there is no more fitnah and the religion in its entirety will be for the Lord of creation.

Among the most significant benefits of this campaign, is to highlight the fruits of the Muslims' unity everywhere under the command of one imam, who is obeyed by the Muslim community in its entirety in times of delight and dislike, and in times of hardship and ease, and also to warn people to the right path to support Muslims during the time of hardship. Likewise, it increases the disappointment of the Crusaders and their murtadd allies after all this crushing war to see the Khilafah soldiers afflicting harm in their enemies and reminding them that their State is remaining, by Allah's permission.

At the time when the enemies of the Islamic State and their followers convinced themselves that the bond of the Muslim community will be broken and the condition of its mujahidin will return to the way it was before the return of the Khilafah - factions, organizations, and parties, each with their own ambitions limited to the boundaries of the area in which they fight, and the loyalty of each Muslim not going beyond the one fighting alongside him - at this time, this blessed battle came to wake them from their dreams, and it came to unveil for their followers the falseness of their illusions, and to remind them, once again, that there is no return to the time of the parties after the time of unity; otherwise, it will be a retreat that is not accepted by any sane people, let alone Muslims who fear Allah.

It also came to warn Muslims who forget that there is no group established without an imam, and no imam without obedience, and that true obedience is not revealed during times of delight and ease because that is easy even for the munafiqin; rather, it should take place in dislike and hardship, as well. This happens when Muslims put the orders of Allah before the desires of their souls, and they prefer practicing patience during times of hardship over enjoying what they see as easy, as Allah (SWT) says: "Those [believers] who responded to Allah and the Messenger after injury had struck them. For those who did good among them and feared Allah is a great reward" [Aal-Imran 172].

Likewise, the mushrikin and their followers thought that during all what they had done during their previous campaign, with the killing of Muslims, burning their areas, and destroying their cities in Iraq and Sham, that they have planted fear in the hearts of the mujahidin, and that the mujahidin will follow the calls to the path of misguidance and seduction under the pretext of benefitting jihad, in order to avoid the fate of their brothers in Iraq and Sham who gripped the embers of Tawhid.

The answer came from the people of Islam everywhere, signed with blood: we will continue, by Allah's permission, with what was initiated by our brothers, until we attain what they have attained or until Allah differentiates between us and the criminals by victory. That is the fate of the muwahhidin in all times, as He (SWT) says: "Indeed, the people have gathered against you, so fear them. But it [merely] increased them in faith, and they said, 'Sufficient for us is Allah, and [He is] the best Disposer of affairs'" [Aal-Imran 173].

Thus, the operations by the mujahidin in the east of the Earth and its west, came to impart to the Muslims everywhere a new lesson about the true meaning of loyalty among Muslims and their support for each other. They also came to teach them that loyalty should not be limited to feeling the suffering of Muslims and boiling for their afflictions, as the Prophet (PBUH) said: "You see the believers as regards their being merciful among themselves and showing love among themselves and being kind, resembling one body, so that, if any part of the body is not well then the whole body shares the sleeplessness (insomnia) and fever with it". [Narrated by al-Bukhari] Rather, they should be supported with what is available. The best way to support Muslims is by carrying out jihad against the mushrikin, as Allah (SWT) says: "And what is [the matter] with you that you fight not in the cause of Allah and [for] the oppressed among men, women, and children who say, 'Our Lord, take us out of this city of oppressive people and appoint for us from Yourself a protector and appoint for us from Yourself a helper?'" [An-Nisa 75].

Meanwhile, the mujahidin in the various Wilayat of the Islamic State, say to themselves, while participating in the battle dubbed "Vengeance for Blessed Sham Wilayah", that even if the distances and borders parted them from supporting their oppressed brothers, they have been excused by their Lord - as we consider them and Allah is their Judge - for their jihad against those near them from the kuffar and being harsh on them, until Allah permits them to defeat all their enemies, unite their lands under the rulership of their Lord, and the shepherd will be able to walk from East Asia to West Africa and fear no harm afflicting his sheep except what comes from Allah or the wolf, and that is not hard to be achieved by Allah, and all praise is due to Allah, the Lord of creation.